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TERMS:

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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land, 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 280 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

GRASS AND ROSES.

I looked where the roses were blooming,
They stood among grasses and weeds;
I said, "Where such beauties are growing,
Why suffer these paltry weeds?"
Weeping, the poor things faltered:
"We have neither beauty nor bloom;
We are grass in the roses' garden,
But the Master gives us room."
"Slaves of a generous Master,
Born from a world above,
We came to this place in his wisdom,
We stay to this hour from his love."
"We have fed his humblest creatures,
We have served him truly and long;
He gave no grace to our features,
We have neither color nor song."
"Yet He who has made the flowers
Placed us on the self-same sod;
He knows our reason for being,—
We are grass in the garden of God."
—"Exotics."

SPIRITUAL GIFTS.

Home-Talk by J. H. N., Wallingford Commune, Dec. 22, 1875.

THOUGH the gift of healing was one of the conspicuous powers in the times of the Primitive Church, and was the power with which Christ marched through Judea in his first great campaign of personal labor, it is by no means the whole of Christianity; it is only a "sign" of something else and we ought well to consider what other gifts belong to us as Christians besides the power of healing. It is evident that a great variety of gifts did at the beginning, and of course do now, belong to Christ and to Christ's body—gifts which are the fruit of heavenly control just as much as the gift of healing; and that these gifts taken together, actually cover all the business and all the interests of life; so that whatever we do may be done in the name of Christ, and that means in the power of some gift belonging to the body of Christ.

Let us see how Paul treats this subject. There is a very full discussion of it in the 12th, 13th and 14th chapters of his first epistle to the Corinthians. In the first place he sets forth the doctrine that the church is the body of Christ. Then he shows that the body is not one member, but many. "If the foot shall say because I am not of the hand, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing?" and so on. "But now hath God set the members every one of them in the body, as it hath pleased him. * * * Ye are the body of Christ, and members in particular." That is the way Paul introduces the subject of gifts. Now it is evident that all a man does is done by his different members; and by introducing the subject in this way, Paul indicates that the gifts which properly belong to the church as the body of Christ, cover all the business of the church. Then he goes on to enumerate the principal members and their functions. "God hath set

some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Observe in this list that "gifts of healing" are manifestly treated as of subordinate importance, standing the fifth on the scale, going along with the other gifts as signs and accompaniments. Observe also that the power of "government" is just as much a gift as the power of healing; and teaching and prophesying come through mediumship and control from above, just as much as miracles.

After thus mentioning the gifts in their order, Paul says: "But covet earnestly the best gifts." I am bold to say that we find in this exhortation the true and the only legitimate object of personal ambition. Sooner or later, if we follow Christ, we shall withdraw from all other careers, and find scope enough for all our ambitions in obeying the injunction to "covet earnestly the best gifts;" which means, seek to be mediums of some one of the miraculous powers which belong to the body of Christ, and covet earnestly the best of them that you are capable of. Be ambitious to be mediums of prophecy, or teaching, or miracles, or helps, or governments. Your legitimate ambition is in that direction and in that only.

Paul continues, "Yet show I unto you a more excellent way;" and here comes in his chapter on *Charity*, which is also a gift and the greatest of all gifts. He interrupts the flow of his discourse on special gifts, and brings in this subject of *Charity* to show that he is not urging people to covet gifts without the right spirit in their hearts. In the next chapter he says, "Follow after *Charity*;" that is, pursue that under all circumstances and permanently; and then returning to his first idea he says, "And desire spiritual gifts, but rather that ye may prophesy." Perhaps we are not able yet to make the distinctions which Paul made when he said, "First apostles, secondarily prophets, thirdly teachers." We should be apt to confound these gifts, but he understood that they were distinct. He then makes a comparison between prophecy and the gift of tongues, and rather disparages the gift of tongues: "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth, edifieth the church. * * * In the church I had rather speak five words with my understanding, * * * than ten thousand words in an unknown tongue."

We get an idea from all this of his theory of spiritual gifts; of their place, first in relation to charity, and secondly of their place in comparison with each other; that there is a gradation of them; that they are all inferior to charity, and that some of them are more valuable than others. Desire all of them,

he says, "but covet earnestly the best gifts, and follow after charity."

What I wish to impress as most important, and therefore repeat, is, that the gifts of the church are the powers of the various members of the church given them from above, corresponding to the various powers of a man in his different members; and that they cover all the business of life for the church; that there is no legitimate business or ambition outside of those gifts; that it is not for us to make division, and say that we are mediums and have gifts for certain purposes, and then have to fall back on mere natural powers and the wisdom of the world for other purposes. I don't understand that there is any such division of the powers and faculties of the church, but that the gifts of the church properly cover every thing that is right for us to do; and that our ambition for business or for teaching and learning, or for whatever we are about or hope to do, is legitimate only when it is an ambition for spiritual gifts.

This exhortation, "Covet earnestly the best gifts," is addressed to *all*; and means of course, that all ought to be mediums—that all ought to do what they do under conscious control from heaven, and acknowledge it. So only as a body, shall we rise into the dignity of the church of Christ. We shall not do that until we can all claim to be mediums, and all acknowledge spiritual gifts, and make our mediumship or the faculties and powers we get from a control above, the governing influence in all that we do.

We see among Spiritualists a great deal of ambition for mediumship. Now though their faith and inspiration have been of a low kind, and their opening has been into an inferior part of the spiritual world, they have developed a great many principles that we have found true and useful; and among them this ambition of mediumship is not to be despised. It is what Paul commends to every one, to desire spiritual gifts and covet earnestly the best. This ambition under proper restrictions and conditions—directed as it was in the Primitive Church toward the highest sphere of spirits, will not lead to envyings and strifes and intrigues, but on the contrary will lead to unity and all edification.

I have no doubt that the great fault and failure of Spiritualism has been the fact that there was no *organization of mediums*. They coveted gifts and had mediumship, but they were all independent of one another. Instead of working together, their gifts were the occasion of rivalries and strife, tangle and discord. But organized mediumships, such as Paul presents an idea of in his scheme of the body of Christ, would be quite a different thing—covering all the business of life, and giving the church full use of its members in harmony and unity.

Certain it is, that all works which are carried on outside of this spiritual control must be dead works, and works which will have to be repented of. It is only in what we do under good control that we sow to the spirit—it is only as mediums of the Holy Spirit that we do any thing that is profitable.

A brother in a Methodist love-feast, who had

been relating his trials in a very complaining sort of way, was followed by a ruddy-faced Yorkshire laborer who got up and said, "I see my friend who has just sat down is living in Grumbling Street. I lived there myself once, but never enjoyed good health, so I flitted, and took a house in Thanksgiving Street, and ever since, both I and my family have enjoyed good health. The air and water are fine, and the sun shines in a cheery sort of fashion. I would advise our friend to flit, and he will become a new man."

CORRESPONDENCE AND ANSWERS.

Shortsville, Dec. 20, 1875.

EDITOR OF THE CIRCULAR:—Your paper purports to be published on Monday and yet does not get to this office until Friday of the same week. I am glad to see you are publishing "Foot Notes" in book form. One of the first books ordered for our village library I intend, if possible, shall be that one. The man who can walk about the country with eyes and ears open, and can tell what he sees and hears in a *pleasant, familiar* way is a benefactor to his race.

When I wrote you some time since, I said I believe, that I had been trying for two or three years to become a convert to Modern Spiritualism, but had not fully succeeded. About this time F. W. S. and some of your other members, went to Vermont to visit the Eddys and thus satisfy themselves and others of the reality of the wonderful things said to be done there. They reported favorably, and I felt somewhat encouraged, and was gradually getting rid of some of my doubts, while the burden rolled off my back like that of John Bunyan's pilgrim when he came to the foot of the hill Difficulty. But alas! I never got up the hill. With the aid of Robert Dale Owen, and Professor Crookes' wonderful experiments with Katie King in London, I succeeded in getting about half way up, and then came, unluckily, that sad affair at Philadelphia, when Katie King went up in smoke. The result of the exposure and explosion of the humbug was, that I rolled to the bottom of the hill into the quagmire, where I found poor Robert Dale Owen, broken-hearted and weeping over the delusion "Oh what a fall was there!" as Shakespeare says, when you and I and all of us fell down! Now F. W. S., can't you help us out of this "slough of despond?"

If you can not, I do not see that there is any help for us. And what adds to our great trouble is, the papers tell us that the Eddys in Vermont have quarreled among themselves, and are exposing each other's tricks. And to clap the climax of our trouble, a Mrs. Clark who was for a long time a trance medium, has recently been lecturing in Western New York, has "let the cat out of the bag," and is said to have put a final extinguisher upon the whole thing.

Now to be serious, F. W. S., have you any *positive* evidence that any living being has ever received a *bona fide* communication from the spirit world? I am unwillingly a skeptic in any thing; am open to the truth from whatever source it may come. I have had much thought about the human soul and its destiny, and have often asked myself, What is it? Where is it? Where was it before we were born? How, when and where did we get it? Is it something that can be identified without the body? or is it a breath of air, or a nonentity? The more questions we ask about it, the deeper we seem to get into the dark. If we go to the Good Book for aid, it does not help us a particle.

True, it says God made man of the dust and breathed into him the breath of life, and he became a living soul. The *man himself* while he breathed, was a "living soul," but when at death he ceased to breathe, was he a *living soul* any longer? Our good friends, the Spiritualists, have got up what they call "our beautiful philosophy," which solves the difficulty. The man at death just slips out of the body, as a snake slips out of his skin, and comes out all new and bright in the other world; with the same attributes, feelings, and desires that he had here. But all this *proves* nothing.

Yours truly, J. W. B.

Notwithstanding the failures and confusion in the ranks of the Spiritualists consequent on the trickery, quarreling and unreliable nature of many of their mediums, we think we are getting some sure light about the matter. There is a true Spiritualism which is coming up as the false goes down. Mr. Noyes has suggested a course of articles bearing on this subject which will probably be forth-

coming in these columns before many weeks, and which we hope will be of some value to such students as the writer of the above.

F. W. S.

New York, Dec. 22, 1875.

DEAR FRIENDS:—Please continue the CIRCULAR to me another year. I will enclose a trifle for the postage. I would gladly send twenty times as much if I were able.

Why do you never say any thing in the CIRCULAR about usury, or interest on money? It is an overpowering system of injustice and oppression, and we are all involved in it. Why not tell the truth about it and shame the Devil?

Yours truly, E. P.

The reason why we do not agitate ourselves over such questions as usury, or interest on money, is, that they are superficial and do not reach the root of the trouble, which is *selfishness*. So long as society is organized on a selfish basis, each one striving for his own gain, there will always be ground for complaint that some are unjustly oppressed and ground down by others. The only radical way to mend the matter is to rid men of selfishness; and to do that, society must be re-organized. It is a waste of time to try to heal up such cutaneous disorders while the whole system is diseased.

Orchard City, Neb., Dec. 1875.

DEAR FRIENDS:—We can not do without the CIRCULAR. It has been a regular visitant for over twenty years. Received at first with suspicion and only tolerated on account of advocating a form of "association," it has gradually worked most surprising revolutions in the thoughts, feelings and even characters of myself and family. Perhaps, the Bible excepted, nothing has exerted so great an influence with us as the CIRCULAR.

Yours with love, B. F. O.

Ohio, Dec. 18, 1875.

DEAR FRIENDS:—The time has come when, if I want the CIRCULAR another year I must say so. I do want it, and I do not like to ask for it as a gift, but I do not see as I can do any better now. I am very glad you are so willing to give it to the poor. Please accept my thanks for past favors. I want to say the reading of it has done me much good. I think it has led me to criticise myself and my own actions somewhat, at least. When criticising others, I have been led to look at my own life to see wherein I have done any better. I think I am not as ready to condemn others for doing what I have been, and perhaps am doing as I was before I began to read your paper. I think it is well for every one to search his own heart very often, and if he does it carefully, as in God's sight, I think it will help to make him better, and he will feel an inspiration in his heart that will lead him up higher, and he will recognize more and more that God is his Father.

Yours truly, J. C. C.

A CHALLENGE ACCEPTED.

From the *Spiritual Scientist* of Dec. 2, 1875.

The challenge recently issued in New-York, in behalf of Mrs. Mary Huntoon, has been accepted by W. Irving Bishop, of New York city, who says he would have signified his acceptance some weeks ago had he not thought that some one of the very numerous class of citizens specified would step forward and claim a prior right. He says:—"As none of them have appeared, and as a recent letter of Dr. Miller's to a morning paper seems to show a disposition to withdraw his challenge, I herewith declare my acceptance of it, and will not only undertake to prove Mrs. Mary Eddy Huntoon a fraud, but will reproduce all the materializations or manifestations she may exhibit, without any spiritual assistance whatsoever; as I have been to Chittenden (the home of the Eddy brothers), and was fortunate enough to discover the whole of the *modus operandi*, by means of which the Eddy family are enabled to play upon the credulity and disordered imaginations of a large portion of their visitors. As Dr. Miller proposes, I will leave the decision of the matter to a committee of twelve persons mutually agreed upon, and I would suggest that each of us lodge the sum of \$5,000 in the hands of some responsible third party, such sum to be devoted by the winner to

the benefit of that meritorious charitable institution, the St. John's Guild. Should Dr. Miller decline to entertain this proposal, it is open for the acceptance of Mrs. Mary Eddy Huntoon, should she feel desirous of improving so advantageous an opportunity of setting her character and the truths of Spiritualism, generally, in a more favorable light before the public, than that in which they have hitherto appeared.

Respectfully,
"W. IRVING BISHOP."

"THE UNITED HOME COMMUNITY."

From *Hull's Crucible*.

EDS. CRUCIBLE:—A Community has been organized at this place to be called "The United Home," for the purpose of more fully securing our inalienable rights of Liberty, Love, Equality and Equity, and to live a more fraternal, and better social system. The second Article of our Constitution will show how we stand on finances, to-wit:

"The United Home will receive members by unanimous consent only, of such as are willing to subscribe to this Constitution and give all their wealth and labor, now and during membership, to the common use and general welfare of each other, at an equalization of property to each member not to exceed one thousand dollars in wealth, as appraised and measured by a uniform and equitable system in the United Home, through its Board of Equalization and Control: all members coming from below average, shall be received on a *pro rata* equalized labor basis, until they secure average."

In other words, members may control one thousand dollars if they have it when they come in. If they do not have it, they can earn it by their labor. All members who withdraw or are expelled shall, each, be allowed to withdraw their one thousand dollars, or the part of the same, but no more. Article 5, shows our position on social matters. It reads:

"The United Home will hold that all whom God has joined together by creative love as equals, sexually, are so far truly married; and no people by arbitrary rule or law should separate those whom God's love hath thus united or joined in marriage by natural and divine law. It will therefore neither marry nor unmarry, but will endeavor to keep a record of births and parentage, and demand a respect to judgment and conscience, and creative love obligations, by all the penalties fixed in our divine nature."

We have 400 acres of timbered land free from any incumbrance, with small improvement, situated on the shore of Lake Michigan. Any one wishing to learn more of our effort, can do so by addressing with stamp,

GEORGE B. FARLEY,
Corresponding Sec'y.

Gilmore, Benzie Co., Mich.

CO-OPERATION IN KANSAS.

DEVELOPMENT OF SILK CULTURE.

From the *Winsted Press*.

At our colony in Franklin County, Kansas, I found great improvements made during the past four years. This colony was founded by M. de Boissiere and endowed by him with the purpose of organizing co-operative labor and instituting guaranties of remunerative employment. About seven years ago M. de Boissiere purchased a tract of 3,500 acres—then open prairie. Within a year following a large frame house and out-houses were built, ground was cultivated, trees were planted and fences of post and wire were built. Since then about 1,200 acres have been enclosed with substantial stone wall, making with sub-divisions, a line of some two miles of this kind of fence; and other buildings have been erected as silk factory and cocoonery, a new mansion, stables, etc. The vines, orchards, mulberry and timber plantations have attained a growth which is surprising to people from the eastern coast. The vines and peach trees have borne fruit three seasons, and some of the apple trees planted but six years, had fruit on them this year. The mulberry plantation is now sufficient to feed 3,000,000 silk worms. These should yield 10,000 lbs. of cocoons—equal to eight or nine hundred pounds of raw silk. About 1,600 lbs. of cocoons were produced the last season.

Our silk-grower, Mr. Crozier, is confident of the

fitness of the climate and soil here for silk-culture, and M. de Boissiere intends to bring from France next spring the necessary machinery and experts for reeling; so we may expect to produce raw silk here next year.

A cheese-factory was started here last June, beginning with the milk of about seventy cows—too small a product for economy or profit, nevertheless suitable for a prudent beginning. The cheese is pronounced by dealers and consumers equal to that of the New York State factories.

The new mansion is ready for occupation. It is built of limestone—the walls two feet thick, two and a-half stories with basement, and contains cellarage, store-rooms, kitchen, large dining-room, large assembly-room, library (already well filled with works on literature, science and art), and has rooms and suites sufficient for about 100 people. We are now putting the roof upon the first of ten cow stables 104 by 32 feet, the walls of stone also two feet thick. These will house 400 cows and the requisite number of horses for the cultivation of corn and forage crops.

The new road from Ottawa to Burlington is laid through our domain; the grading is done from Ottawa to Williamsburg within three miles of us, and the laying of rails was begun last week. The purpose is to complete the road through to Burlington on the Neosho river next year. This will give us ready access to markets.

Williamsburg, Kansas. CHARLES SEARS.

AMERICAN LITERATURE.

CHARLES READE once asserted that Americans were thinking, working, speaking, and doing every thing—except writing—in an unsurpassed manner; and gave as a reason that we suppressed literary invention because we accept European literature without remuneration. Undoubtedly this is one reason why American literature lags so far behind that of leading European countries. It has been suggested too, that the lack of an international copyright law is why we can not compete with Europe in this matter. Foreign literature has always had a great advantage over our native literature because of certain practical business operations, which the absence of an international copyright scarcely affects at all. How this is so, an editor of *Appleton's Journal* thus explains:

"Of the immense number of books written abroad, a small proportion only see the light in printed form. The foreign publisher makes his selection of the manuscripts offered to him, and prints those only that he thinks will meet with public approval. The American publisher, in reprinting foreign books, starts, therefore, with the advantage of a selected class from which his selections for reprinting may be made. Nor is this all. He not only has the opportunity of selecting from that which has been gleaned, but he is enabled to choose those books that have passed the test of critical judgment. He need only reprint the books of authors who have made their mark. It is obvious that for pure business reasons he must prefer to publish books that involve no risk—books that, having received in advance a foreign approval, are sure to meet with at least a measure of success here—rather than accept and publish home productions that are quite as likely to fail as to succeed. Ordinary business instinct and simple business precaution, therefore, give foreign authors an immense advantage over native ones, regardless of the question of copyright. That copyright influences this natural trade-preference very little is obvious from the fact that on very nearly all the better class of English books reprinted here, a voluntary copyright is now paid. It is thus seen that American literature suffers from the operation of certain business principles and certain natural laws which international conventions or arrangements can not change. So long as men do business for profit, our American authors must remain at disadvantage unless they can devise a plan whereby this natural

business operation can be offset by other business principles."

The writer also proposes a remedy which so far as it advocates independence of foreign literature, is very sound and suggestive:

"Is there no remedy for this condition of things? There is one. If it so happened that the American public demanded native books and plays; gave marked preference to the productions of home authors and home dramatists; would not buy with avidity Reade and Trollope, nor flock with eagerness to listen to 'Caste' and 'Rose Michel,' but insisted upon having writings touched with native coloring, and showed their love for plays that portrayed American life and character, a business principle would be set in operation that would speedily remedy the present evil. If the public were charged through and through with an intense nationalism—if its tastes were wholly foreign to European thought, and wholly in sympathy with native genius, it would not then be possible for managers or publishers to wait upon European opinion; they would be compelled instead to search for and bring forth home talent. They are at best no more than caterers, who study the tastes and obey the commands of their patrons. Our public taste, our nationalism, our preferences, these alone are to determine whether native productions of the imagination are to flourish or not—whether we are to remain an intellectual colony of Europe, or become in the arts a true independency."

PROGRESS OF ARCTIC DISCOVERY.

From the Address of Sir H. C. Rawlinson, in London.

Arctic proceedings alone remain to be considered. The *Alert* and *Discovery* left England a few days after our last anniversary with the heartiest wishes, not only of this society, but I may say of the whole British nation, for their success. They encountered a succession of storms on the outward voyage, but reached Disco early in July without any serious damage. The *Valorous* followed shortly afterward, and enabled them to fill up at Disco with stores and coals, so that they made their final start for the Polar basin on the 17th of July. The commencement of their voyage in this region was most propitious, the ice in Melville Bay, which usually presents a formidable impediment to progress, being so thin and yielding, owing to the icebergs and heavy pack having already floated to the south, that the vessel steamed through it almost without stopping, and reached Carey Islands, where they established their first depot on the 26th of July, having only occupied seventy hours in crossing Melville Bay from Upernavik to Cape York. They started again for Smith Sound on July 27th, and according to the cheering report which has reached us, both from Capt. Nares and from Commander Markham of the *Alert*, expected from the very favorable state of the ice to be able to reach as high as 85 deg. north before pulling up for the winter. They had indeed six weeks of working weather before them when they left Carey Islands in 76 deg. north, and but for the necessity of establishing depots and leaving records as they proceeded, might thus have almost hoped to finish their whole work, as far as exploration was concerned, in a single season. I may add that this favorable forecast is fully confirmed by Capt. Adams of the Arctic whaler, who has just returned from Baffin's Bay, having left the whaling grounds on the 20th of October, and who reports that the season is exceptionally fine, and that there is every indication of a large extent of open water to the northward.

The means through which we have been put in possession of this latest intelligence of the expedition well merits, also, a special record. Capt. Allen Young, the well-known Arctic navigator, started for Baffin's Bay a month later than the Government expedition. His immediate object was to search for further memorials of Franklin, and he accordingly, after touching at the Carey Islands, passed through Lancaster Sound and Barrow Strait, and penetrated down Peel Sound as far as Bellot Strait, where he was stopped by an impenetrable pack. Retracing his steps, he again visited Carey Islands, and on this occasion discovered Capt. Nares's cairn and records, which had escaped him on his first visit. These precious documents he brought with him to England, where he arrived on the 16th of October. A brief notice of the successful result of the last Arctic Expedition of the Swedes, news of which has just

reached England, will bring these remarks to a close. I had occasion to allude to this important undertaking in my anniversary address of last May, stating that it was under the direction of the well-known Arctic explorer and savant, Prof. Nordenskiöld, and equipped at the cost of Mr. Oscar Dickson of Stockholm. Its object was the attainment of the mouths of the Siberian rivers Obi and Yenisei, and the opening up of a trade route, *via* the North Cape, to these important outlets to the mineral and commercial wealth of Western and Central Siberia—an object, which, for centuries, has baffled the attempts of the maritime nations of Europe. The Swedish Expedition appears to have been completely successful. The vessel found a navigable passage, and reached the mouth of the Yenisei on the 15th of August. Prof. Nordenskiöld, accompanied by Drs. Stuxberg and Lundström, quitted it on the 19th, according to previous arrangement, in order to return home overland, and on the 30th of October reached Yekaterinboorg, at the foot of the Ural.—*Tribune*.

RECEIPTS IN DECEMBER—EXCEPT POSTAGE.

W. A. B., \$5.00; N. M., 5.00; H. W. O., 4.00; A. E. N., 3.00; A. K. C., 3.50; J. A., 2.50; B. C., 2.00; W. V. S., 2.00; B. V., 2.00; A. B., 2.00; J. W. D., 2.00; D. J. W., 2.00; J. J. S., 2.00; S. C., 2.00; Mrs. H. T., 2.00; D. D., 2.00; J. K., 2.00; M. W., 2.00; M. C. T., 2.00; H. W. B., 2.00; L. O. D., 2.00; J. K., 2.00; R. A., 2.00; C. R. B., 2.00; O. A. A., 2.00; E. V., 2.00; W. F., 2.00; C. A. M., 2.00; G. W. B., 2.00; I. B., 2.00; P. P., 1.50; L. M., 1.50; J. L. P., 1.25; N. H. E., 1.25; D. M. H., 1.00; G. T. H., 1.00; D. W. L., 1.00; H. V. A., 1.00; M. S., 1.00; A. F. G., 1.00; O. H. W., 1.00; C. F. W., 1.00; H. S., 75 cts; P. B., 50; L. W. S., 50; T. W. F., 50; G. L. K., 50; C. M. S., 50; W. D., 50; E. P., 50; T. E., 50; A. L. W., 45; F. H. H., 25; B. L., 25; L. T., 20.

ONEIDA CIRCULAR

HARRIET M. WORDEN, EDITOR.

SPECIAL CONTRIBUTORS FOR 1876.

F. WAYLAND-SMITH, H. H. SKINNER, A. E. HAMILTON,
G. N. MILLER, A. EASTON, S. L. NUNNS,
J. H. NOYES (*Home-Talks*).

OCCASIONAL CONTRIBUTORS.

WM. A. HINDS, CHAS. A. CRAGIN, GEO. E. CRAGIN,
T. R. NOYES, A. BARRON, J. W. TOWNER,
T. L. PITT, C. W. UNDERWOOD, A. S. HOBART,
H. J. SEYMOUR, CHAS. A. BURT, BEULAH HENDEE,
J. B. HERRICK, H. THACKER, G. CRAGIN
AND OTHERS.

THURSDAY, JANUARY 6, 1876.

Hereafter the CIRCULAR will be published every Thursday instead of Monday.

NOW WE ARE READY

WITH

ANOTHER TURKISH BATH!!

WE have lately mentioned in the CIRCULAR that we were constructing a new and complete Turkish Bath here at O. C., the plan embracing one suite of rooms for gentlemen, and a second and corresponding suite for ladies. The gentlemen's rooms are now finished and in fine working order. Another week will enable us to fully equip the apartments designed for ladies.

Those who have already patronized the new Bath speak of it in terms of high approval. It is built on a much better plan than the one we have been using in our own family, which was only designed as an experimental Bath.

We have built this Turkish Bath in the hope that it will do good to a great many people in this region, who may avail themselves of it, just as our Bath at Wallingford has relieved the people of that region, which was before so cursed with fever and ague, dumb ague, etc. The Turkish Bath is undoubtedly the best general medicine in the world. It rejuvenates the system and increases one's vigor and activity. It is not weakening.

Mr. H. W. Burnham will act as manager of the new Bath, and will have several able assistants. Our own people will administer the baths exclu-

sively, doing all the shampooing, etc., as well as furnishing the proper medical care. For the present the Bath will open at 8.30 A. M. and close at 7 P. M. every day. The price of tickets is fixed at fifty cents each, or five dollars per dozen; which is only one-half the usual charge in New-York and other large cities. We are undertaking to bring the Bath within the means of the laboring people, and those of very moderate means. It is a blessing which all should enjoy. F. W. S.

England has been so cautious in her foreign policy for many years, that her sudden acquisition by purchase of 176,602 shares of the Suez Canal, which belonged to the Government of Egypt, has surprised everybody and given rise to a multitude of conjectures as to its meaning and consequences. The simple facts appear to be, that England saw she made a great mistake in disfavoring that enterprise at its commencement, and when she further saw that unless she took advantage of Egypt's poverty to secure the shares in the possession of that Government France or some other nation would, and so get a controlling influence, not only over the great Canal, but in Egypt, she made haste to complete the negotiation. That it will have an important bearing on the great unsettled Eastern Question is generally admitted.

JOHN BULLISM.

The *Graphic* says:

"A citizen of the moon—or, if Mr. Proctor insists on the uninhabitable congelation of our satellite, we will say a citizen of our neighbor Mars—visiting earth this month would certainly suppose the principal object of colleges to be to teach man how to row boats. The muscular functions of Yale, Cornell, Harvard and Columbia seem in danger of overshadowing their other purposes. Outdoor sports are well, and we would say nothing to disparage their utility, but it is impossible to contrast the mild interest taken in all intellectual rivalry with the fierce eagerness felt in shells, coxswains and biceps. If this thing goes on we shall expect degrees to be conferred according to the test of measuring the chest, as Athens used to select the handsomest men for priests."

This satire of the *Graphic* is well deserved. Boat-racing, like Spiritualism, has had during the last year, its climax of glory and its collapse; and now is the time to criticise it. Yale, after suffering a defeat, has withdrawn from the Rowing Association of American Colleges, amid many unfair comments and criticisms. Whatever her motives may have been for doing so, it were better, in our opinion, that she suffer the sneers of the unkind public than to further degrade the students who are sent to her for education.

It would be well if the whole country were to raise a protest against the rapidly-increasing fashion of boat-racing, which is undermining the dignity of our colleges, and superseding the ambition for higher literary culture in the minds of our young men. "Tom Brown at Rugby" and "Tom Brown at Oxford" have been read and digested by American boys until the spirit of John Bull seems to have got into their very blood; higher premium is set on big arms, legs and fists, than on minds which can grapple successfully with the problems of the college curriculum. In our opinion the whole boating business as it is carried on between the colleges, is a disgrace to the nation. We can not go on much longer with such a lick-spittle imitation of English barbarism as this, without serious damage to both the literary institutions of the country and to the young men who are sent to them for education.

A reform is needed, and that speedily; but in order to achieve it we must take a broad view of the situation. Boat-racing is by no means the only barbarous institution which we have derived from

England. We have to thank her for the wide-spread infidel philosophy of the country; our libraries are filled with English works of science and fiction which are reeking with materialism and amative idolatry; for years England has been our teacher in every department of life, and at last we are in danger of being thoroughly demoralized by the contagion of her boat-racing, horse-racing and pugilism which she has sent us by all her missionaries. John Bull is always pictured as a big-bellied, bull-necked ruffian, who thinks there is no world but this, and that this world is made for him; and this country is so fast becoming like him that the popular figure of Uncle Sam ought to be well rounded out and christened John Bull, Jr. There is no better thing for us to do for all the interests we have at stake than to commence at the beginning of this centennial year a new revolutionary war against the whole power of English sensuality and English customs.

England has sent us many things both bad and good, and we in return have sent her Spiritualism and Moodyism; but sometime we shall send her Communism and Spiritual Christianity.

THE SHAKER "BEARD MOVEMENT."

THE Albany *Evening Times* of December 10th represents that a "beard movement" had been for sometime in progress among the Shakers; that a regulation length of four inches for throat-whiskers had been agreed upon; but that in consequence of publicity and newspaper comment, for which the *Times* itself is chiefly responsible, the hirsute revolution had received a sudden check. "Modesty, arising from the attention called to the matter, had induced even the pioneers in the cause of throat-whiskers to take up the razor and to use it with such effect as to remove completely the budding evidences of virility from the faces of the brethren." But the reaction was not to be permanent. In the same paper of a later date we find the following paragraph:

"A meeting of the leading male members of the Shaker Societies was held at Niskayuna on Christmas Day to consider and decide the beard question, which has been agitating the community for sometime past. The discussion called forth the expression of quite divergent and ultra views. Some of the brethren were emphatic in opposition to the abandonment of the old rule which proscribed the growth of hair on the face, while others—and Elder Evans among the number—favored making the wearing of beards by the male Shakers compulsory. It was even urged that, as shaving has been obligatory for a hundred years, until the next centennial epoch, the Levitical prohibition against cutting the corners of the beard should be adopted. The result of the conference was a compromise. The beard party triumphed, but failed to obtain a complete victory. It turned out, as was hinted some few weeks since, that the 'Jeff Davis' whisker would obtain sanction. In addition it was determined that all new male members of the society should adopt this style, while the older ones should be given the option whether they should shave smooth or not. A few will adhere to the fashion, but the larger portion and the new disciples will appear hereafter with the under chin whisker."

Some of the newspapers find much food for merriment in this "new departure" of the Shakers, and at the same time indulge in vaticinations that are any thing but merry. One of them goes so far as to predict that "the Shaker beard, however soft and fleecy it may be, will prove the entering wedge which shall split Shakerism into fragments." It argues that the Shaker who has departed from the century-honored custom respecting his beard "will be ready to change the cut of his coat and diminish the brim of his hat," and so on until he "virtually abandons all the Shaker articles of faith. He may continue for a time to practice celibacy, but in heart he will incline to the belief that a man may

marry without imperilling any thing of greater consequence than his hair."

We are inclined to take a more hopeful view of the new departure. It is to us a sign of life and progress—an indication that the spirit of improvement and change which characterizes the nineteenth century is at work among our Shaker brethren, and certain to favorably modify their habits and policy. Of the same nature are their new departures respecting instrumental music and printing. Their well-printed monthly, *The Shaker*, is a constant reminder that the old order of things is passing away, and that there is steady progress among that slow-moving people. Evidently the new leaders see that without change only failure and death await the United Society. Whether the new departures will insure its continued existence and prosperity will of course depend on their radical character. If they could go so far as to include stirpiculture we might fairly reckon Shakerism among the perennial institutions. W. A. H.

**THE WALLINGFORD UNIVERSITY,
FOUNDED ON
PRACTICAL INDUSTRIES.**

REFERENCE has been made in late Home-Talks to the educational scheme at Wallingford. Not long ago G. N. M. made an original presentation or programme of this scheme on a card, which he hung in the W. C. Hall, and which was transcribed into their journal. The following copy of this card will show in the fewest words possible, what kind of a school they are starting in our branch Commune, or how much education there is in one business, with its correlated industries:

List of the various Arts to be taught and learned, most of which are already inaugurated in the Community Printing Works:

1. *Printing.*
 - a. Composition,
 - b. Proof Reading,
 - c. Imposition of Forms,
 - d. Overlaying,
 - e. Running Presses (all kinds),
 - f. Feeding Presses,
 - g. Bronzing.
2. *Dry-pressing.*
3. *Paper-cutting.*
4. *Paper-ruling.*
5. *Book-binding.*
 - a. Folding,
 - b. Gathering Sheets,
 - c. Sewing Sheets,
 - d. Making Cases,
 - e. Laying on Gold,
 - f. Embossing,
 - g. Casing Books,
 - h. Pressing Books,
 - i. Sprinkling Books,
 - j. Blank-book Making,
 - k. Library Binding.
6. *Stereotyping and Electrotyping.*
 - a. Molding,
 - b. Finishing.
7. *Engraving.*
 - a. Designing,
 - b. Draughting,
 - c. Wood-cutting,
 - d. Photography,
 - e. Photo-engraving,
 - f. Steel Engraving,
 - g. Die Cutting,
 - h. Lithography.
8. *Necessary Accompaniments.*
 1. Hygienic Department (*Turkish Bath, etc.*).
 2. Commercial Transactions,
 - a. Making Estimates,
 - b. Account-keeping,
 - c. Correspondence.
 3. Machine-business in all its branches.
 4. Wood-working in all its branches.
 5. Agriculture in all its branches.
 6. Domestic Industry in all its branches.
9. *Incidental Accompaniments.*
 - a. Swimming, } At Community Lake
 - b. Boating, } and
 - c. Fishing, } Cozicot.
 - d. Gunning,
 - e. Skating,
 - f. Ice-boating.
10. *Possible Businesses (in futuro).*
 - a. Paper-making,
 - b. Press-making,
 - c. Book-selling in New-York,
 - d. Hygienic and Educational Hotel,

RESULTS.

1. *Education, Practical and Universal.*
 - a. For Selves,
 - b. For Children.
2. *Literary Development.*
 - a. Writing History,
 - b. Writing Criticisms, Reviews, etc.,
 - c. Writing Scientific Books,
 - d. Writing Novels,
 - e. Writing Poetry,
 - f. Journalism (*Monthly, Weekly and Daily*).
3. *Easy Advertising.*
4. *Reputation.*
5. *Money-Making.*
6. *Propagandism.*
 - a. Of Business Habits (*Cash Payments, etc.*),
 - b. Of Hygiene,
 - c. Of Communism,
 - d. Of Stirpiculture,
 - e. Of Salvation from Sin.

NOTES.

1. The peculiarity of this scheme of education, is, that it is put on a material basis, and is self-supporting from the start.
2. Its peculiarity as a scheme of propagandism, is, that it provides for the entire independence of our journalists, authors, and teachers of every kind, so making them free to teach the truth, the whole truth, and nothing but the truth.

MOTTO.

A Communistic organization of all trades with the Press for its center will give to genius its opportunity, its stimulus, and its career.

OUR WALLINGFORD LETTER.

A CHEAP BATH WILL BE POPULAR.

DEAR CIRCULAR:—It is surprising to us, that notwithstanding the unfavorable weather, our Turkish Bath continues to be so freely used. We had supposed that during the winter months, very few would avail themselves of the pleasures of the Bath; but those who have once tried it are so thoroughly persuaded in its favor that many, women as well as men, do not hesitate to drive six or seven miles, or to walk quite long distances for the luxury of a Turkish Bath. The price is so low that the expense forms no obstruction; and perhaps herein lies the secret of our success in obtaining patronage for the Bath as well as in deriving pleasure to ourselves from administering it. We are constantly hearing such expressions as, "It's the greatest blessing to this place;" "it's as cheap as a common bath;" "it's worth all the money only to get washed." Folks frequently pay for their baths saying, "and thank you very much besides." These and many similar expressions are used to convey to us an idea of the public appreciation of our labors. When some sick person comes through a chilling rain or driving storm to seek relief in the Bath, we feel more encouraged than when a dozen come in finer weather; we involuntarily measure the depth of a man's interest in the Bath by the bad weather he is willing to breast in getting to it.

If any one is in doubt as to whether their own neighborhood would support a cheap, well-managed Turkish Bath, let them consider our situation here. Our Bath stands out in a country place, that some would call "across-lots." With the exception of our printing-office and a single cottage, there is no other building within a quarter of a mile of it. The town of Wallingford, with its small population of about twenty-five hundred, is nearly half a mile distant, and extends two or three miles from us. The village of Yalesville, four miles, and the city of Meriden, six miles distant, together with some smaller places at greater distances, contain the constituency of our Turkish Bath. We are not conveniently situated for any place, not even for Wallingford.

We could have thought of no enterprise, that would, probably, have appeared to us more wild, a year or two ago, than the starting of a public Turkish Bath in such a neighborhood. But we had

the ague on our hands, and we thought if the public would not use such a bath, our own people at least, would get the benefit of it. Some of the wise ones shook their heads and prophesied, "You may get a few of the neighbors to bathe so long as the novelty lasts, but that will soon wear off and then you'll have nothing to do;" "chills and fever may be temporarily checked by the treatment, but the disease will return," etc.

The facts are, that during the first six months after opening the Baths to the public, we gave twenty-two hundred and twenty-two baths, in addition to those taken by members of our own family, and the cash received amounted to nine hundred and three dollars and sixty-four cents. A small return considering our expenses; but the public interest in the Bath is steadily increasing, and in the spring we shall undoubtedly find a great increase in the business.

The first case of chills and fever that we treated outside of our own family, was that of a farmer living near here, who had as had an attack as we have yet seen. He took only four or five baths and has been well ever since. That was six months ago, but he never had the prophesied relapse, and so of many other cases. The history of one case is nearly the history of all, and the history of the victory over ague in our own family will be the history of this entire neighborhood so soon as every body takes the Bath for protection from the common foe. We have had many cases where one bath, only, cured the chills and fever, and nothing was felt of the disease afterward.

The cash returns for the past six months have not been large; still they have been sufficient to cover all running expenses and fair wages for those who have been engaged in the work. In large cities where rents, taxes, etc., are very high, there will of course, be a proportionate increase of expense; but in country places and in the suburbs of some of the cities, we see no reason why the cheap Turkish Bath can not be made a source of revenue to its promoters as well as a blessing to the neighborhood.

Let those who are desirous of trying such a work, feel their way along carefully, as Mr. Isaiah Morris has done. Instead of starting a large establishment, begin with something cheap and simple, and gradually grow into a large affair, as they find the public need and the returns of the bath warrant it. The most successful businesses in the world have grown in this way. Neither Rothschild, Vanderbilt or Stewart began as millionaires; and no sensible person will fail to respect the beginnings of a real philanthropic enterprise, no matter how small or unpretentious it may be. Müller started his magnificent orphan asylum in his own small house; and many of our largest charities and hospitals sprung from such small seed. Our theory and practice, from the start have been, simplicity and faith. We do not know what will be the ultimate extent of the enterprise in which we are engaged, but what a year ago, or less, was a plain board enclosure with a common stove in it, is now the Wallingford Turkish Bath. A. E.

W. C., January 2, 1876.

HOME ITEMS.

ONEIDA.

FINISHED "The Spy" (Cooper), in our evening readings, and are now listening to Sue's "Seven Capital Sins."

MR. Newhouse, who, as our readers know, is trapping in central Virginia, lately sent Mr. C. C. Hatch, our taxidermist, a fine specimen of a beaver to add to his collection.

WE are the recipients of several seeds of the

paw-paw with directions for planting them, from Mr. Leonard A. Norton, of Bristol, Hartford Co., Conn.

ONE of our agents at Cincinnati, notifies us that at the Exposition there, we have been awarded the highest premium for preserved fruits and vegetables. The award was accompanied by a handsome silver medal.

THE other day we saw Mr J. S. F., one of the children's-house superintendents, putting up a large target on which the boys and girls can exercise their skill in snow-balling. The materials for this sort of missile are rather scarce nowadays, however.

PUBLIC thanks were returned in our evening meeting for the successful termination of the corn-packing litigation, reported in the last CIRCULAR by Judge Towner, and which has, for a year or more, been like the sword of Damocles over our heads. The history of the case, so far as we have been connected with it, has been full of special providences, which we wish to recognize and fully appreciate.

THE Distributing Help Committee (consisting of one man and two women), offered itself for public criticism in our meeting the other evening. It received much commendation and but little censure. The post is a very trying one to both the charity and faith of those who fill it, and hence gives quite a test of character.

ONE of our household employes made Miss S., one of the superintendents of the department where she works, a unique and very pretty New Year's present. The gift was a hanging basket, graceful, ornamental, and at a distance seemingly expensive. A nearer view showed that it was composed of such simple materials as raveled cotton cloth, blue ribbon, and a wreath of artificial flowers; all the more creditable to the taste and ingenuity of the maker.

A member, of late called to resist by faith attacks from the principality of disease, writes to the family as follows:

"I wish to confess my thankfulness to God for a steady improvement in health for the past few months. When I was first attacked with the fever and ague, I was so weak from nervous prostration that in the natural course of things I supposed I had but little chance of recovery. But in spite of occasional renewed attacks, I have steadily gained in health and strength through it all, for which mercy I feel I can not be too thankful. My feeling has been, that I was substantially healed last winter by the Community faith and spirit, and that that cure would stay; that my life and health were the gift of God. This faith has sustained me through all the drawbacks, weaknesses, and occasional bad symptoms I have had to encounter. I wish also to thank the family for the hearty kindness, sympathy and good will that one and all have extended toward me. G.

BETWEEN the portraits of Mr. G. W. Noyes and Mrs. C. A. Miller, which have for some time hung on the western wall in the Hall, has lately been placed one of Mr. Noyes by the same artist. This last is superior, as a likeness, to either of the others, though they are good. The lights and shades are better; the coloring and expression more natural. It is undoubtedly the best portrait Mr. Noyes has ever had painted; and is, on the whole, so life-like, that we have several times during the meeting hour on glancing at it, felt as if he really, *in propria persona*, were with us.

Saturday, Jan. 1st, 1876.—Yesterday, the old year departed, not with grave and hoary majesty,

as is his time-honored wont, but with a glitter of sunshine, a flirting of zephyrs, and a general freshness and vivacity, as if he were in the heyday of youth. Indeed, to the weather of several days back there needs but the whistling of birds and the shrilling of frogs to make it seem all that is spring-like. We confess to a little confusion as to what is really the time of year, though the authorities say it is midwinter. Next time we meet our meteorological neighbor we mean to ask him if the isothermal lines aren't changing.

WE received a short call to-day from Rev. J. B. Morse, collector at large of the Howard Mission, of New-York city. Mr. Morse belongs to the class of philanthropists who find happiness in relieving the suffering of the destitute. He spoke very feelingly of the poor families, who are thrown out of work. He said it was undoubtedly true that more people were suffering from hunger this year than ever before. His object is not only to enable this class of our population to keep the wolf from the door, but he endeavors to lift them from a life of vice and degradation, to nobler purposes and pursuits.

Monday, Jan. 3.—Sunnier and warmer than yesterday; the sky a ground-work of clearist blue, dotted and barred with white; the farmer a-field with horse and plough; the gardener planting bulbs in the porous soil; and, actually, the cry of the frog heard in the lund.

THE new Turkish-Bath rooms, which we have been building at the Arcade, are, as our readers will see noticed on another column, completed, and ready to be opened to the public on the morrow. To-day (Jan. 2), in the meantime, it has been held open to our own people—this forenoon for men, this afternoon for women. Some thirty of both sexes have given the Bath a trial, and pronounce upon it enthusiastically. It is undoubtedly, every thing considered, the most attractive and commodious Bath we have yet built.

AT the close of one of the evening meetings the past week, our fire-warden arose, and in an impressive manner informed the family that we had just had a narrow escape from fire. One of the young men, happening to be in his room at the Tontine during the meeting hour, smelled smoke, and on investigating, found in a neighboring room an old box of sawdust, in which fire was smoldering. No doubt ere long, this fire would have been communicated to surrounding objects, and the Tontine ablaze, the chance would be small to save any of our buildings. Mr. P. in whose room the fire was discovered, explained that he trimmed his lamp during the evening, and in so doing, the charred wick flew off where he could not find it; it probably fell in the box of sawdust. The incident was made the occasion of giving the family an earnest exhortation to carefulness.

WE received a letter and book, a few weeks ago, from Mrs. Elizabeth Stewart, of Brush Creek, Kansas—a reader of the CIRCULAR and an elderly lady, now eighty-three years of age. The book, which was written and published by herself some eighteen years ago is mostly a biographical sketch of her religious experiences, her trials and temptations, during a period of forty or fifty years. She seems to have been a woman of strong religious proclivities and an unselfish devotion to the spiritual good of others. At different periods in her life, she thought she was greatly blessed in following what she considered the leadings of the spirit, in preaching and exhortation. She encountered much opposition, however, sometimes from her clerical brethren and sometimes from her family friends, which was the source of great trial. The latter part of her book is taken up with letters,

discussions and arguments on woman's rights, and kindred topics, of which we have nothing to say. E. V. J.

THE pleasant air and almost summer temperature of out-o'-doors, the past week, is greatly enjoyed by all the children, big and little. The little flock tramps up and down the asphaltum walks, or gambols on the sunny porches. The larger boys, accompanied by four or five adults, went to Joppa for a couple of days.

For this class a winter's ride to Joppa has been long projected, but, until the past week, never fully accomplished. Once last winter they started for Joppa, got within a mile of the place, and there waited for Mr. W. who was to come by rail with the provision. But a snow-storm delayed the train, and no provisions making their appearance the children were forced to return without reaching their destination. This time, a pleasant drive of three hours brought them to our lake-shore home. The lake afforded pretty good skating, which they enjoyed enthusiastically, besides some fun fishing through the ice for perch and lawyers. One of their gentleman attendants, speaking of the nocturnal experience of the expedition, says:

"We went to bed early, but who can expect a night of undisturbed repose with a lot of romping boys? W. and O. were occasionally heard in an earnest whispered debate on an unequal participation in the advantages of bed-clothing. E. several times ventured to put in a resonant snore. L. noted for talking in his sleep, made a remark or two in the small hours to a somewhat inattentive audience. These, and other incidents, combined with the restlessness naturally produced by new circumstances, gave us some experience of "roughin' it."

On their way home the party stopped for a short ramble in the woods to gather wintergreen berries, and so beautiful and warm was the weather, they affirm that it was difficult for them to believe but that they were Maying it.

THIS last week of the year has brought its usual duties; inventories, reorganization of standing committees, and closing up of the books and personal accounts for this year, and re-distribution of help for the coming year, etc., etc. All this makes a good many heads pretty busy for a season in our big family. To give our readers some idea of the sort of work done, we will append the following list of the standing committees for 1876:

Finance Committee.

C. A. MACKNET, E. S. BURNHAM.
Consulting assistants to decide on appropriations, etc.:
F. WAYLAND-SMITH, W. H. WOOLWORTH,
S. K. DUNN.

Amusements.

GEORGE E. CRAGIN, W. H. WOOLWORTH,
PORTIA UNDERHILL, H. M. WORDEN.

This committee should be consulted by all persons wishing to attend places of amusement outside the Community, and should have general charge of amusements inside the Community.

Location of Tenant-Houses.

D. M. KELLY, W. H. WOOLWORTH,
W. A. HINDS, T. L. PITT,
H. C. NOYES, H. T. CLARK.

Arbitrators.

A. KINSLEY, A. BARRON,
E. S. BURNHAM.

It shall be the function of this committee to adjust differences between departments, and it shall meet by request of the head of any department.

Rents.

H. T. CLARK, G. W. REEVE.

This committee shall determine all questions of rents, repairs of tenant-houses, and shall decide who shall be the tenants of the various houses under control of their department, and receive applications for houses from the various departments.

Lawns and Road Improvements.

W. G. KELLY, H. A. WARNE,
H. C. NOYES, C. J. WORDEN.

Home Engineers.

G. E. CRAGIN, J. ABBOTT,
A. E. HAWLEY (*Chairman*).

This committee shall attend to the duties formerly devolving on the following committees: heating, water supply, drain engineers, water-works, and slop-closets.

Sanitary Committee.

DR. CRAGIN, EMILY OTIS.

New-York Room.

E. H. HAMILTON, O. L. AIKEN,
H. W. BURNHAM, C. A. MACKNET.

This committee shall decide on the expediency of keeping a room in New-York, and shall have charge of the same until given up.

Library and Educational.

C. W. UNDERWOOD, C. S. JOSLYN,
CHLOE SEYMOUR, A. E. HAMILTON.

Clothing.

O. L. AIKEN, J. A. KINSLEY, S. J. CLARK.

Real Estate.

D. M. KELLY, H. T. CLARK,
A. KINSLEY, C. O. KELLOGG,
S. K. DUNN, L. T. WATERS.

All buying and selling of Real Estate, and all permanent Real-Estate improvements shall be under the supervision of this committee.

Inside and Outside Painting.

JOHN LEONARD,

W. H. WOOLWORTH, } *Consulting Committee.*
F. M. BARRON, }

Presents to Outside Friends.

W. H. WOOLWORTH, S. K. DUNN.

Improving the Appearance of Grounds at O. C., W. P., and the Villa.

HOMER BARRON, D. E. SMITH,
C. J. WORDEN.

They shall have power to remove unsightly rubbish at the expense of the department within whose jurisdiction the rubbish accumulates, if, after warning the department, any nuisance of the kind is not abated. Also to call "bees" to tidy the premises.

Hair-Cutting.

J. H. BARRON, D. E. SMITH.

Joppa.

E. S. BURNHAM, S. NEWHOUSE,
J. C. ACKLEY, M. L. PRINDLE.

This committee shall be responsible for Joppa property, and have a general supervision of all parties going to Joppa.

Forests.

H. THACKER, H. A. WARNE,
H. J. SEYMOUR, SARAH JOHNSON.

Shall be consulted before cutting down trees in the Community forests.

Water- and Steam-Power, and Repairs.

C. A. CRAGIN, A. KINSLEY,
G. W. HAMILTON, A. E. HAWLEY.

Legal Committee.

J. W. TOWNER, C. S. JOSLYN, A. KINSLEY.

Shall take cognizance of all legal questions that arise in the relations of the Community to the world.

Traveling.

H. G. ALLEN, S. K. DUNN.

To be consulted by all persons wishing to travel for other than public business.

Ladies' Sewing.

C. A. MACKNET, O. A. NASH.

WALLINGFORD.

THE frequenters of the reading hour the other evening, organized themselves into a spelling-school after the old-fashioned style. Miss A. put out the words, Mr. E. and Mrs. S. choosing sides. There was the usual tripping up on mute vowels and consonants, on letters that are pronounced like some other letter, on diphthongs that *chassé-de-chassé*, and have no method in the madness of their pronunciation, and the many other quirks and turns of our blessed mother tongue.

WE have had some amusement lately with an ice-boat constructed by one of our young men, for use on "Community Lake," as our pond is sometimes flatteringly called. The other day, however, our enthusiasm was somewhat checked and a lesson in caution given us, by a slight accident which occurred to a party of three taking a ride in the boat

up the pond. They carelessly allowed the boat to get so near a hole in the ice that they could not turn out for it when they perceived it, and so were obliged to try and jump it—or "straddle it,"—according to the most approved ice-nautical term. Result, a few bruises, and one cut lip; nothing very serious, but yet a strong hint to carefulness, and greater foresight in future.

THE small children from O. C. have begun a round of visits to Wallingford, each spending a month or two and then returning to the children's house at Oneida. This is a happy change for the children, and forms a very pleasing feature of our family this winter. Their arrivals and departures are so arranged that there are two children here all the time. Gertrude and Agnes were the first to come; when Gertrude returned Humphrey took her place; and last week little Agnes went home, and in a day or two Pierrepont's smiling face appeared in our midst. There was a pleasant meeting between the two little boys who had been separated for several months, and they immediately began telling each other all the new things they could remember. Almost the first thing, some one heard Pierrepont say to Humphrey, "If I have not charity, I am become as sounding brass and tinkling cymbal!" This seemed very ludicrous for a small boy, but we afterward learned that the children at O. C. had just begun committing to memory the "charity chapter" in Corinthians, and concluded that it was the thing uppermost in the mind of our little visitor.

THE following conversation overheard in printedom seems to bring out a common-sense idea:

1st. Typo.—How do you manage to keep your nails so clean? mine are always black, do the best I can.

2nd Typo.—In a very simple way.

Chorus of Typos.—Do tell us how.

2nd Typo.—I never do what you all are doing now; that is, try to clean my nails by using a knife, or scissors or any sharp tool.

All.—What do you use then, pray tell?

2nd Typo.—It is what I don't use that does the work for me. I never do any thing to roughen the underside of my nails. They are as smooth on the underside as on the outside or nearly so; so that when any dirt gets under my nails, there being no roughened surface to which it can adhere, it is easily removed with a little soap and water. At the worst a nail-brush is all that is required.

1st. Typo.—Well, that does seem rational; I'll try it.

2nd Typo.—Your nails are now so rough by constant scraping with a knife, that you may have to wait till they are grown and that part cut off, before you will notice the improvement. But in a short time you will find it much less work to keep clean nails than ever before.

A GROUP of persons in the bindery engaged in making cases or covers for "Foot Notes." This job requires seven different operations—the cloth glued, the boards laid on, the back lined with a strip of paper, the cloth rubbed on, the edges of the cloth turned over and rubbed down, inspected to see that there are no blisters, passed through rubber rollers—and the work is handed from the first workman to the second, from second to third, and so on, each dependent on his neighbor, thus making a lively and very pleasing occupation.

The conversation turned on another job we have in the works—a lock catalogue for M. W. & Co.,—when X. remarked:

"I didn't know before that locks were so awfully important. They seem to have reached sublimity."

B.—We are nearly in the center of the great lock manufacturing region. Let us see, there is the

•Branford Lock Works,	Branford,	Ct.
Mallory, Wheeler & Co.,	New Haven,	"
Russell & Erwin M'fg Co.,	" Britain,	"
Corbin, P. & F. Co.,	" "	"
Wm. Wilcox M'fg Co.,	Middletown,	"
Yale Lock Works,	Stamford,	"
Norwalk Lock Co.,	Norwalk,	"
Parker & Whipple Co.,	Meriden,	"
Norwich Lock Co.,	Norwich,	"

X.—Do you suppose there will be any locks in the millennium?

S.—I hope not, or any guns either.

X.—I don't know about that. I guess we shall want guns as long as there are any wild ducks to shoot. Don't you suppose there will be any wild ducks?

S.—Probably; but I don't believe in the millennium men will go shooting such innocent creatures.

X.—Pray what do you think will become of them?

S.—Oh, I expect every thing will be in its right place, evolving in sublime order.

X.—What, even red ants?

S.—Well, I can't say as to them; but at any rate locks won't keep them out, and you don't need guns to kill them.

FACTS AND TOPICS.

America owes a debt which amounts to \$48 a head for every man, woman, and child. This is considerably less than the average indebtedness of civilized nations, while we are much better off than a dozen nations, including France and Great Britain. The following little table has been compiled to show how much the nations owe per head:

WELL OFF.		BADLY OFF.	
Switzerland	\$3	Uruguay	\$350
Norway	7	Paraguay	167
Bolivia	9	Honduras	120
Guatemala	12	Spain	105
San Salvador	13	France	100
Ecuador	16	Netherlands	100
Belgium	17	Portugal	91
Germany	18	Costa Rica	90
Chili	25	Great Britain	80
Columbia	35	Italy	72
Nicaragua	29	Peru	68
Denmark	32	Greece	67
Prussia	34		
Turkey	44		
Mexico	45		
Austria	47		
Argentina	47		
United States	48		
Venezuela	49		
Brazil	61		

The average of the indebtedness is \$63 *per capita*, while the frugal Swiss and the provident Scandinavians run it down to almost nothing. As a matter of fact, however, some of the nations that owe the most per head enjoy the very best credit.

—Graphic.

The Cronstadt *Messenger* announces that during the reconnaissance recently effected in the Steppes by the Russian troops of the Transcaspian section, they discovered the ruins of an ancient city the existence of which was hitherto unknown. From what is reported the remains prove that the place possessed a large sedentary population. Several minarets of Arabic architecture were found in a very good state of preservation, owing to their remarkably solid construction. The inscriptions which are found on many of these ruins were copied by the officers of the expeditionary column, and have been submitted to the examination of competent Orientalists. The site of the unknown city bears the traces of a vast system of irrigation, and a plentiful supply of drinkable water is still found there. A tradition of the Turcomans is to the effect that this country was formerly very fertile, and was watered by a canal from the river Atzek.

THE NEWS

The Empress of Japan has opened a Normal school for girls at Tokis.

Prof. Marsh has secured 2,500 volumes of Japanese literature for the library of Yale College.

The Princes of the Orleans family have announced to their adherents that they will retire from parliamentary life.

Plymouth Church has decided to unite with Mrs. Moulton in calling a mutual council, the advisory council to be postponed.

It is reported that Father Hyacinthe, who is to come to this country in a few months, will be called to the pastorate of a church in Boston.

H. W. Beecher has been served with a summons and complaint in a suit for malicious prosecution instituted by Francis D. Moulton, in the Supreme Court of Kings County, for \$50,000.

Dispatches from the seat of war in Herzegovina, state that a great battle took place near Nitchitza, lasting nearly all day. Fifteen thousand troops were engaged. The Turkish forces claim a decisive victory. The fighting on both sides was desperate and the losses severe.

Silk-worm eggs valued at \$6,000,000 shipped from Hong Kong, China, reached San Francisco in twenty-three days, and were then transferred by railroad to New-York to be shipped to Europe. The time of transportation from Hong Kong to New-York occupied only thirty days.

The Yale S. S. S. University Boat Club has withdrawn from the Rowing Association of American Colleges. Harvard, though at first in favor of withdrawing from the Association, finally referred the question to an Executive Committee. No decisive action has yet been taken. Harvard has accepted a challenge from Yale for an eight-oared, four-mile race with coxswains.

Mr. Edward Young, the Chief of the Bureau of Statistics, has lately issued a volume of nine hundred pages, entitled "Labor in Europe and America." This volume contains very valuable statistics on such important topics as the wages of various classes of laborers, what such wages will purchase, the prices of various articles of consumption, the hours of work, and the relations of capital and labor.

The new Fisk University at Nashville, Tenn., was dedicated on New Year's day. Gen. Fisk, in whose honor the university is named, and who is President of the Board of Directors, made the opening address. The building cost \$120,000, which was nearly all raised by the Jubilee Singers. Since the establishment of this University, ten years ago, it has graduated one hundred teachers and candidates for the ministry—all colored.

JUST PUBLISHED.

WALKING AS A FINE ART.

A bit of rural gossip worthy the pen of Ik. Marvel.

—N. Y. EVENING POST.

FOOT NOTES; OR WALKING AS A FINE ART. By Alfred Barron. 16mo. 330 pages; on heavy, tinted paper. Cloth, \$1.50.

From the Boston Transcript, Dec. 10, 1875.

"All the way from Wallingford, Conn., comes to us a volume of three or four hundred pages, on whose back and cover is inscribed the legend, 'Foot Notes.' The theological reader would at once jump to the conclusion that the contents were in some way explanatory of doubtful scriptural texts, or references to parallel passages elsewhere; but such an impression would be at once dispelled by an examination of the contents, showing that the name of a book is no more a correct guide to its character than that of a man is a shadowing forth of his true inwardness. And yet the title is not altogether an inappropriate one. The 'Notes' are brief essays on every-day subjects, suggested to the author—Alfred Barron—by every-day objects, thought out during journeys about the country on foot, and put into prose that is as charming as poetry. There is an indescribable something about them which continually sug-

gests Hawthorne, and in a lesser degree Thoreau; and yet that something is in no sense an imitation. There is the same peculiar habit of thought; the same quiet speculation as to what has been and what might have been; the same method of clothing scenes and objects with past possibilities; the same faculty of analyzation which marked out Hawthorne and made him, as to the majority of authors, "among them, but not of them." Still, there is none of that sombreness which seemed to tinge everything that Hawthorne wrote. Not one of the thirty-seven chapters in the present volume is edged with black. One charming quality in the book is its egotism. There is no employment of roundabout and illegitimate means to get rid of saying "I"—the shortest and most honest word in the English language. "For my own part," says Mr. Barron in his preface, "I have always enjoyed certain egotistical writers; and I still believe it is as proper for a man to show himself in a book as it is on the street." And so it is. Confessing himself a "tramp" at the outset, the author claims that a twelve-mile radius from any one point will make a field of observation large enough for any but a superficial man; too large, in fact, for a thorough man. "I have noticed," he says, "that people are apt to pride themselves on taking comprehensive views. For my part, I think a good deal might be said in favor of narrow views—views got by shutting one eye. When a man is particularly hungry for something fresh, and when he is eager for discovery, he can not do better than begin his search the minute he gets out of doors. I do not see any particular reason for his getting on a horse and starting off at a flying pace to find something juicy." And so, instead of rushing far North or South, or crossing the ocean, to find something on which to lavish his investigations, he rambles about the highways and byways of his own town, penetrates the mysteries of the fields and woods, lingers about old houses, talks with tramps and beggars, watches the birds and insects, and familiarizes himself with their petty lives; sees something, in fine, in everything, and nothing that is in its peculiar place and way insignificant or unimportant. Things of ancient flavor have a peculiar charm for him. An old farmhouse deserted by its tenants, its dooryard overgrown with weeds, the rickety fence, the broken chimney and sunken doorstone, attract him more than the Gothic cottages and close-cut grounds of the village gentry. He leans over the unhinged gate and speculates curiously upon the ruin before him. He notes the rottenness that is feeding on the threshold and the window sills and the corners of the sash and the cornices; he sees the green tufts of moss on the door and window caps on the shady side of the house; the opening joints, the holes about the nailheads, and the weather stains, the warped clapboards and shingles—all these he observes, and enjoys the flavor of mouldiness he gets from them. He wanders into "back neighborhoods," where railway and telegraph lines never go, and where hand-looms and spinning-wheels and wooden-toothed harrows still predominate; localities not the gathering places of enterprise, but where men and women are the staple productions. Old graveyards furnish special attractions for him; out-of-the-way ponds and barren pastures give him abundant food for contemplation. Yet it must not be inferred that the author is simply an idle dreamer who is content to let the world glide by him, while, in the words of Walt. Whitman, he "loafs, and invites his soul." Some of his chapters are as practical as any thing in a volume of mathematics; but yet the word practical has to him a wide meaning. "John Brown"—we quote—"was a practical man who stood ready to dash body and soul against incarnate evil; but was not that obscure man who wrote 'John Brown's soul is marching on' just as practical? It may be that the guns which Eli Whitney makes in his shops are not half so potent as this song which has been sung in the farm-houses and in the camps, and in the streets of conquered cities." Had we space we should like to quote at length from Mr. Barron's book, but there are limits even to newspaper reviews. We have simply said enough to introduce to our readers one of the most fascinating and charming volumes published in the country since the death of Thoreau."

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(Sent from the Office of the ONEIDA CIRCULAR by mail, post-paid, on receipt of price.)

History of American Socialisms. By John Humphrey Noyes. 678 pp. 8vo. J. B. Lippincott & Co., Philadelphia. London, Trubner & Co. Price, \$3.00.

The Trapper's Guide; a Manual of Instructions for Capturing Fur-bearing Animals. By S. Newhouse. Third edition: with New Narratives and Illustrations. 215 pp. 8vo. Price, bound in cloth, \$1.50.

Salvation from Sin, the End of Christian Faith, an 8vo. pamphlet of 48 pages. By John Humphrey Noyes. Price 25 cents per single copy, or \$2.00 per dozen.

Dixon and His Copyists; a Criticism of the Accounts of the Oneida Community in "New America," "Spiritual Wives," and kindred publications. By John Humphrey Noyes. Price 25 cents.

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